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May Heaven be on Earth like that above.
Years pass, and I myself may need to call,

By grace of Him who marks the sparrow's fall.
Rid then of all the goods I now possess,
Oppressed by hunger, cold, disease and stress;
Then will I know the pangs my brother feels.
Help him I must, now while the chance reveals.
Ere I should turn and look the other way,
Rub ointments should I in his wounds today—
Samaritan to act as well as pray.

Kind thoughts alone make not the Cross to bear.
Each day and hour arise new needs for care.
Endure some sacrifice for other's gain.
Plan ways, find means, to ease your brother's pain.
Eternal satisfaction comes at last,
Returning bread upon the waters cast.

Dedicated to the Masonic Fraternity by the author

PAUL E. CROCKER
High Priest Newton Chapter
1945-1946



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PALESTINE The United Nations Commission is leaving Palestine. Its presence in the country has been, to some extent, a restraining influence, but recently terrorism has again broken out. It is clear that the interval which must pass before the Assembly meets in September will be one of great strain. The British Government should take advantage of these months to consider again what its policy should be when the Assembly meets. When Mr. Bevin announced the Government's decision to submit the case to the United Nations he said that we would recommend no particular solution but would submit an historical account of the mandate. That account was published. It is a clever document which gives a concise history of all the main events and also manages to bring to the attention of the United Nations one or two less known facts which support the Government's views. It supplements the more important and valuable analysis of the mandate which has already been submitted to the Commission by the Palestine Administration. What is wanted, however, is not histories and memoranda but a much clearer statement of the British Government's own position. It is not too late to announce that they have no wish to remain in Palestine indefinitely and that, no matter what the Commission may recommend and the Assembly decide, they can no longer accept the sole responsibility for the government of Palestine. If we do not make this plain, if instead we go to New York still undecided and with secret reservations, we shall not only suffer much embarrassment at the Assembly but we shall fasten on our backs for ever a most intractable and dangerous burden. The situation in Palestine has by no means reached its worst.

In the Commons Mr. Creech Jones was not loquacious on the subject of the 4,500 Jews who recently tried to enter Palestine on the President Warfield. They are being sent back to France, from where they sailed on July 11, and it will be up to the French authorities to deal with them. Mr. Creech Jones could not confirm that some or all of these Jews had visas for Colombia, as has been stated, and the only reason offered for this action is that accommodation in Cyprus is "not unlimited." It is not, however, difficult to expand this statement. The Government's policy of diverting illegal immigrants from Palestine to Cyprus has failed to stop the flow, because Cyprus has come to be regarded by the Jews as a kind of stepping-stone to Palestine and the camps on the island as transit camps—inconvenient

and uncomfortable, but a great deal better than the camps in Austria and Germany. And in fact the Jews in Cyprus do finally get to Palestine when the monthly quota of legal immigrants is allotted. The Government has therefore decided that the flow must be stopped at its source in Europe, partly by enlisting the help of European Governments and partly by reverting to the full rigor of the law which states that any Government may send back illegal immigrants to the country from which they came. It is not a pleasant business and its effect on the Jews themselves can be imagined, but it is only fair to look at it from the Government's point of view.

The Labour Government (like its predecessors) has made a mess of things in Palestine, but at least it has admitted it. It has asked the United Nations for advice and until that advice is given its duty is clearly to maintain law and order in Palestine. No Government in that position could allow Jewish refugees to enter the country as they please, no matter how sympathetic it might feel. There is, moreover, more than a touch of racketeering in this business. The organizers have plenty of money, contributed by innocent and well-meaning Americans, and few scruples. They buy old ships (which they may resell at a profit), pack them with refugees, and send them off knowing perfectly well that if the ships do not sink at sea they will be intercepted by the British. It is a sorry game in which the refugees take the risk and the British take the blame, leaving to the organizers what glory Mr. Ben Hecht and his comfortable friends can spare from the Irgun gangsters. There is another point. If it is true that these Jews had visas for Colombia it seems a poor way to recompense the generosity of the Colombian Government. It is one thing to agree that all Jews who suffered under the Nazis should have the right to leave Europe if they wish to do so; it is another to accept the full Zionist case and say that all must go to Palestine. It is probable that among the Jewish survivors in Europe there are many (though no doubt a minority) who would be glad to go to Colombia or to the United States or to the British Dominions. Few countries have done much in this respect, but it will hardly encourage generosity if visas allotted are taken merely as a "cover" for illegal immigrants to Palestine. The Jews have suffered greatly—how greatly, perhaps, no one who is not a Jew can know. But the men who organize this traffic are doing a doubtful service to their people. One cannot expect much consideration for the British Government's position at this stage (though it hardly seems expedient to exasperate the mandatory Power beyond

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endurance), but what of the United Nations? This desperate effort to cram Jewish refugees into Palestine by force does not suggest that the Jews have much confidence in their own case. The eleven commissioners

who are now leaving Palestine to write their report may take the view that if the Jews cannot wait to hear their verdict they will not respect the verdict when it comes.

—The Manchester Guardian (England).

PYTHAGORAS AND THE ANCIENT MYSTERIES

By Bro. N. W. J. HAYDON, Secretary, Toronto Society for Masonic Research; Librarian, Grand Lodge of Canada, in Ontario

The material for this paper was not taken from any of the published lives of this ancient teacher; its inspiration and part of its content is due to two articles entitled "Mysticism and Science in the Pythagorean Tradition," which appeared in the "Classical Quarterly" of 1922-23 from the pen of Professor F. M. Cornford, of Trinity College, Cambridge, who, although not a Freemason, is an authority on Philosophy and Science amongst the ancient Greeks, with several books to his credit.

Of Pythagoras as a citizen, we are told that he was born during the sixth century, B.C., but scholars differ over a range of sixty years as to just when. His parents were Greeks of high position and gave him the benefit of a liberal education; he repaid them by winning distinction as an athlete as well as in the fields of learning. He spent many years travelling in search of knowledge and visited, we are told, all the famous schools in the world of his time; twenty-two years are said to have been passed in Egypt alone, where he endured many severe trials of body and mind in the temples of Heliopolis, Memphis and Thebes. For their priestly teachers were unwilling to expose their mysteries to foreign eyes and although Pythagoras came with letters of recommendation from both the reigning Pharaoh and the ruler of his own State, his admission thereto was made extremely difficult, especially at Thebes.

Any one who has tried to study that ancient Egyptian ritual, inaccurately known as "The Book of the Dead," of which the "Theban Recension" is the one generally known, will readily agree that these teachers quite thoroughly concealed their particular tenets and principals under hieroglyphical figures, and taught their knowledge of those natural laws which govern this world by signs and symbols. It was to be expected that the Pythagorean System, or rather the system attributed to him, should have been established on a similar plan, and that many others of more recent times have copied this example, notably the Kabalists and the original Rosicrucians of mediaeval Europe.

So far as Freemasonry is concerned, there is less direct reference to Pythagoras and his teachings in its literature than one could reasonably expect. The oldest reference is found in the second of our two earliest "Old Charges," that are known as "The Matthew Cooke Ms." from its first publisher, and dated about 1425. The first or "Regius Ms." of about 1390, mentions only "The learned clerk Euclid" of all our ancient teachers prior to the Christian era.

This Cooke Ms. mentions Pythagoras twice, both quotations being ascribed to "The Polychronicon, or Dedes of many Tymes," compiled in eight books by Ranulph Higden, a monk who lived in what is now the city of Chester, during the 14th century. The first quotation names "Pictogoras" as authority for the statement that Jubal, son of Lamech, founded the science and art of music. The second states "a great clerk that men called Putogoras" found one of the two antediluvian pillars set up by the three sons of Lamech to preserve their knowledge of the arts and sciences from being lost in the Noachian flood.

These legends were passed on with additions and changes in later copies of our Old Charges of which a hundred have been discovered—until we come to the "Illustrations of Masonry" composed by our famous Bro. Wm. Preston, who was born at Edinburgh in 1742. Like Pythagoras, he was the son of a man of wealth and learning, so had all the benefits of a liberal education, and gained a national reputation as a literary authority during his long tenure of office as editor of "The London Chronicle."

In 1762 Preston was initiated in a Scottish lodge which met in London, but affiliated a few years later with one under the senior Grand Lodge of England and, on being elected its W.M., he set out to employ and instruct his Brethren in Freemasonry, in a manner never equalled in British Masonic history. The first edition of his "Illustrations" was published in 1772; it created such a demand that twelve revisions and enlargements were brought out before his death in 1818, and several others since. As with the Craft of today, such enthusiasm for More Light was not shared by many, and one contemporary critic complains that "Preston has lectured and sung us out of the Lodge", which may explain why the first English Lodge of Masonic Research, "Quatuor Coronati," was not started until 1884.

My reason for mentioning this work of Preston's is that gradual changes in the English language had made many of the words and names in the Old Charges not only archaic but even unrecognizable, thus causing some literary problems which have not all been solved as yet; for example the names of "Amon" "Naymus Greucus," "Peter Gower," "Lord Harnouester," "the Venetians" in Euclid's time, and "the broached dornall."

Preston devotes two pages of his "Illustrations" to Pythagoras and states that "to his discovery is attributed the 47th proposition of the First Book of Euclid which "in geometrical solutions and demonstrations of

quantities is of excellent use; and for which, in the joy of his heart, he is said to have sacrificed a hecatomb." When T. S. Webb revised these "Illustrations" for his first American edition, to suit the needs of Brethren in the newly formed United States, he added a quotation from Anderson that Pythagoras also "exclaimed 'Eureka' which, in the Greek language, signifies, 'I have found it.'"

Preston also refers to the so-called "Leland-Locke Ms" for this question and answer:—"Howe comedē ytt to Englonde? Peter Gower, a Grecian journeyedde ffor kunnynge yn Egypte, and in Syria, and yn everyche londe whereas the Venetians hadde plaunted maconrye." He then says "I was puzzled to guess who Peter Gower could be, the name being perfectly English, or how a Greek should come by such a name." But he finally noted the French pronunciation of the name "Pythagore" to conceive how such a mistake occurred. It was left to a later scholar, however, to solve the puzzle of "the Venetians" as being contemporaries with the ancient Greeks, in another mispronunciation of the word "Phoenicians."

An English contemporary of Preston, Wm. Hutchinson, 1372-1814, also reproduced it in his "Spirit of Masonry," another valuable contribution to our literature. Mackey describes it as "the first philosophical explanation" of our symbolism, and Dr. Oliver says it explains "in a rational and scientific manner the true philosophy" of our Order.

In the second and third Lectures of his book, Hutchinson discusses the teachings of Pythagoras at some length, including the 47th proposition, and the opinion is offered that "from the great similitude in the principles of the Pythagoreans and the Essenes, it seems as if they were derived from one origin."

As to this, however, Gould in his History of Freemasonry (Vol. One) quotes both Josephus and Ginsburg to show that the Essenes were an offshoot from Judaism and cannot be traced before the second century B.C.

During the present century, however, there has been discovered evidence of a much greater antiquity, for this 47th proposition, than our early Masonic writers ever imagined. A great number of clay tablets were found in the ruins of Babylon by various groups of explorers, which are now preserved in the British Museum, Yale University, University of Pennsylvania and museums in Istanbul, Berlin and elsewhere in Europe.

Many of these tablets on being translated, were found to be treatises on scientific subjects, such as Arithmetic, Geometry, Astronomy, etc., and a detailed description of some of them is given by Prof. R. C. Archibald of Brown University (Providence, R. I.) in an article entitled "Mathematics before the Greeks" which appeared in "Science" for January, 1930.

In it he writes (P. 116) "For the history of the Pythagorean theorem a portion of an Akkadian tablet, in the Prussian State Museum, dating back to about 2000 B.C., is of special interest. It was published by Weidner

in 1916. The figure of a rectangle is drawn and the dimensions are given. Two methods are used to calculate the length of the diagonal . . . This tablet suggests that the Babylonians may have known the Pythagorean theorem for a right triangle. This appears to be a certainty when we consider two among the mathematical problems in "Cuneiform Texts, IX." It was less than nine months ago that the meaning of these two problems became clear."

It is impossible, now, to know whether Pythagoras learned about this famous proposition during his travels in search of More Light, or whether he rediscovered it by sheer force of thinking along similar lines. One can only admit, with certainty, that it awaited such efforts, just as the mutual discovery of the planet Neptune awaited the independent efforts of astronomers Adams, of Cambridge, and Leverrier, of Paris. But these two were contemporaries, whereas an interval of some 1500 years separated Pythagoras from Akkad; an interval of great significance if the doctrine of reincarnation be taken into account.

Regarding this 47th proposition and its adoption as the design for a Past Master's jewel by the Grand Lodge of England, there is a valuable, illustrated article by W. Bro. Rev. W. W. Covey-Crump in the 34th volume (1935-36) of the Transactions of the Leicester Lodge of Research. Included in the nine diagrams are two which, the learned author states might well be Pythagorean because of their known antiquity. But to reproduce them here is not practicable, so I can only refer those interested to this source.

Another, and exhaustive, treatise—"the Pythagorean Proposition"—with many diagrams, was published in 1927 by Elisha Loomis, PhD., 32^o, of Baldwin Wallace College, Cleveland, Ohio. A very large volume entitled "Restorations of Masonic Geometry and Symbolry" and illustrated with 30 plates in colors of this proposition and its components was compiled by M.W. Bro. H. P. H. Bromwell, of Illinois, and published in 1905 by a committee of the Grand Lodge of Colorado, of which he was an Honorary Member. Copies of these three items can be consulted in our Grand Lodge Reference Library.

As to its symbolic value, this is truly a speculative matter and, in view of the reference to Philolaus, there appear no grounds for even assuming how its "Discoverer" may have used it, other than as a geometrical demonstration of spatial properties. History, especially religious history, contains many unfortunate results accruing from "reading into" our inheritance from the past, our own interpretations based on modern knowledge and theories, and these can be found, too, in all three schools of Masonic exegesis.

Turning now to the articles of Professor Cornford, the first point to be noted is that they are based entirely on quotations from Greek writers of the fifth and later centuries B.C. So it seems advisable to include here a few details of their connections with the Pythagorean School, in time as well as thought, so as to get both a

correct perspective and to see the problem outlined for his readers. To begin with, there is an unexpected similarity in the setting of this School and that of the New Testament, in that neither of their Founders left any personal writings or, at least, any which are known as such, so that their followers, when necessity for such writings became evident, had to depend on their memories for whatever details they wished to preserve as the true teachings of their Masters. From what we are told of these systems it is certain that the Pythagorean is much more correctly presented, by reason of the very definite training established in the school at Crotona. The earliest date allowed for any document of the New Testament by literary critics is, I understand, 125 A.D., and Professor Cornford tells us that "The Pythagoreans left us no literature before Philolaus, who was a teacher at Crotona during the 4th century, B.C., about one hundred years after the supposed death date of its founder.

There is also a parallel with 18th century Freemasonry, in that our earliest information of its esoteric details comes from those who were its most severe critics, when they were not actually hostile to it, as seen in the various English and French "exposures," published between 1723 and 1801, of which about thirty are known. The early method of teaching "from mouth to ear" still faithfully used in The Grand Lodge of Ireland, was then prevalent in the senior Grand Lodge of England; except, then, for exoteric matters of History and Constitutional growth, these "Exposures" give Modern Masonic students a service as valuable as it was foreign to their writers' intentions.

The first of these Greek critics was Parmenides, who was born about the time that Pythagoras died; he was a pupil at Crotona but seems to have disagreed violently with some of the founder's teachings, so he left and started an institution of his own at Elea, now known as "The Eleatic School." He was succeeded by Zeno, who had worked up from being a pupil at Elea to rank of leader, and under him the new body diverged still further from its source. With Zeno were associated other philosophers—notably Empedocles and Anaxagoras—who attained great reputations for their capacities in argument and assertion. We find, then, by the beginning of the third century B.C., when Aristotle was born, whose writings are frequently quoted by Prof. Cornford, that the Greek world of philosophy was divided, broadly speaking, into two main systems: first that of Pythagoras, which progressed through Socrates to its full flower in Plato, and taught an ever-becoming plurality of the Creator in the created, or the "Mystical School"; second that of Parmenides, through Zeno and best set forth by Aristotle, or a "Scientific School" based on an infinite number of monads, or atoms, which have an inherent power of movement and intelligent cooperation, now known as "Atomism."

Since I am concerned, here, only with Pythagoras, this other system will not be mentioned again.

Of all that is definitely ascribed to Pythagoras of symbolic teaching, the most famous seems to be his

"Tetraectys" or "Tetrad," said to be "a compendium of Pythagorean mysticism." It is shown as a group of points from one to four, arranged as a pyramid and represents "the elements of number, which are the elements of all things," and contain "the concordant ratios of harmony in the musical scale as discovered by Pythagoras." In connection with this musical scale it seems fitting to note here the recent publication of a book "The Greek Aulos, a Study of its Mechanism and its Relation to the Model System of Ancient Greek Music" by K. Schlesinger (Methuen's London, illustrated, \$10.) "Aulos" is usually translated as a "flute" but actually means any wind instrument from the "War-horn of Mars to the reed-pipe of Pan," including the double pipe used in religious and other processions.

The author spent many years over this work, starting from original flutes in the British Museum, where there is a large collection, all having this feature in common—that the holes are pierced equidistantly. After having facsimiles made, an even greater problem presented was to discover the law of acoustics which governed their scales—so different from ours. It was found to be based on the mathematical ratios of the harmonic series, but reversed. It was also found that modes based on this archaic scale show not only a remarkable range in producing small intervals, but also that all the tones of the scale may be sounded together with harmonious results; an impossibility with the piano or violin. This discovery amounts to a new language of music and composers are already using it in concert work.

Returning to the Tetraectys, we find it is also known as "The Decad" as its points totalled ten, which was held to be a perfect number because eleven and twelve and their successors are merely "increments to the decad and not the production of a new source." These integral numbers and their combinations are the subject of many volumes of explanation by Greek philosophers; they are not easy to follow, but the patient scholarship of Prof. Cornford, in quoting from many writers makes it possible to present a coordinated mosaic pavement whereon to approach the Sanctuary.

It seems clear that the Pythagoreans regarded number "both as the matter of things and as their properties and states. The elements of number are even and odd, of which the even is unlimited, the odd limited. The One (or Unity) consists of both, for it is both odd and even. Number proceeds from the One, and numbers contain the whole." This statement may be further explained—"First, there is the identification of the Even with the Unlimited, the Odd with the Limited, or Limit. Euclid's definition of Even and Odd (Book VII, 6/7) seems to be derived from the Pythagorean definitions given by Aristoxenos. Plato, too, in his *Euthyphro*, symbolises Even by an isosceles and Odd by a scalene figure.

Plutarch explains further, "since even numbers start with two, odd numbers with three, and five is generated by the combination of these, five has rightly received honor as the first product of first principles, and has

been named 'Marriage' because the even is like the female, the odd like the male. For when numbers are divided into equal parts, the even is completely parted asunder and leaves within itself, as it were, a receptive principle or space, whereas when the odd is treated in the same manner, there is always left over a middle, which is generative. And again, when numbers are equally divided, in the uneven number a unit is left over in the middle, while in the even there is left a masterless and numberless space, showing that it is defective and imperfect."

Thus the Dyad, as the first even number, stands for the female receptive field, the void womb of unordered space, the evil principal of the Unlimited. The Triad as its opposite, the good principle of Limit, the male whose union with the Unlimited produces the Limited. Or, as Aristotle says, "the Universe and all things in it are limited, or determined, by three. The numbers 5 ($2 + 3$) and 6 (2×3) are both symbols of the marriage of Even and Odd, of Unlimited and Limit."

One very essential Pythagorean dogma arises from this—that the Monad consists of both odd and even, and does not proceed from them; this is the formula common to most early stories of creation. It is picturesquely set forth in one of the plays of Euripides, wherein Melanippe the Wise says "the tale is not mine; I had it from my mother; (1) that Heaven and Earth were once one form and (2) when they had been sundered from one another, (3) they gave birth to all things, and creatures that the salt sea breeds, and the race of mortal men." Other writers discarded the imagery of sex, but told a similar story on an impersonal basis. Yet others showed this process as a war of aggression, the pairs of opposites invading each other's province, unjustly, to form those temporary combinations which are living beings.

The next stage in explaining the Tetractys is the identification of Four, as the first square number, "Justice" and is therefore of special interest to Freemasons. This "Justice," however, is much more Masonic than Masonic, since the word so translated is ANTIPEPONTES, which also means Retaliation, and shows the primitive idea of balance—an eye for an eye, etc.—To temper Justice with Mercy by paying a penalty on the instalment plan, while the necessary lesson is being learned, does not appear as an ethical teaching until Christianity was founded.

The extreme limit of application of the Tetractys appears in Pythagoras' teaching about music: "as the unlimited range of musical sounds is marked off by consonant numbers into the definite intervals of the musical scale, so the blank field of darkness is marked off by those boundary points of heavenly light, the sun, moon, stars and planets, whose orbits (still conceived as material rings) are set at musical intervals to form the celestial harmony, or scale, bridging and binding together the visible order from earth at the center, to the outermost spheres of the fixed stars. How this majestic order was evolved is not evident, and there is

no sign that the earliest Pythagoreans went further." But I feel free to suggest that if Professor Conford were equally familiar with the Vedic scriptures of India, as he is with the *Acousmata* of Greece, he might well have added that Pythagoras had received this further illumination during his stay in that country. As another scholar, Max Muller, has shown us in his many translations from "The Sacred Books of the East," notably the Hymns of the Big Veda. Bro. Hutchinson has this same idea, in a footnote to his Lectures referred to above.

Another aspect to be considered is the geometrical character of the Pythagorean arithmetic; indeed we are told that he "identified geometry with science in general." It is very suggestive to note that the word used, here, by Iamblichus and translated "science" is HISTORIA, which also means any learning by the process of enquiry, no less than the narration of what one has learned. It is through this time-value that this word has been adopted into English as "history." In the unlimited darkness of night all objects lose, to the eye, their color and shapes; in the daily renewed creation of the dawn of light they resume their distinct forms, their surfaces and colors. Thus, in the physical world, Light the vehicle of knowledge acts as a limiting principle, which informs the blank darkness with bodies bounded by measurable planes and distinguished by all the varieties of color. A body is thus a visible thing in which two opposite principles meet—the Unlimited (darkness or space) and Limited (color and form). It is again very suggestive to Freemasons that the word here translated as 'color-form' is SCHEEMA which has been adopted into English as an equivalent for a Plan, and does not the phrase "The Great Architect" inevitably connote the application of a plan. True to its mathematical character, this teaching tends to conceive any "sensible" (as Thomas Taylor called them) as essentially a geometrical solid, whose surfaces are ultimately reducible to numbers and their inter-relations. This is the mode of conception applied in Plato's *TIAMAEUS* to the atoms of the four elements and, in this way, things represent numbers.

Most of Aristotle's allusions to the doctrine of the Pythagoreans refer to this theory that (1) there is only one kind of number, namely mathematical number; (2) that this number does not exist separately but sensibles are composed of it; indeed they construct the whole Heaven of number. (3) These numbers do not consist of abstract units, but are conceived as having spatial magnitude. (4) They are described as being indivisible magnitudes. (5) Things, or bodies, are identified with numbers composed of these indivisible magnitudes. (6) These numbers are generated, just as the rest of the sensible world is.

It seems clear, then, that whatever simplicity may have marked the original teachings of Pythagoras, they became more complex as they passed through the minds of his successive principle at Crotona, since it developed into the theory of bodies, or sensibles—being collections of monads. But there is an implication here which is

not brought out by the word "collection" as a translation of the Greek "SUSTEEMA." This in its modern form as System implies an arrangement in some definite coordination, which "Collection" does not. We should not lose sight of this in any talk of mere spatial units. I suggest that such a system has been evolved for use by modern analytical chemistry, which portrays the known physical elements and their combinations in graphs, as in H-O-H for water, or NaCl for common salt, etc.

Time, no less than space limits, oblige me to omit much interesting argument and illustration contained in Prof. Conford's articles, so I will close our consideration of the Tetractys by some reference to its shape. The Professor thinks the Pythagoreans "confused the physical process of building bodies with the so-called processes of arithmetical generation and geometrical construction. They had not faced the question which puzzled Socrates—how one and one can become two, or how division can be the cause of one becoming two. There was some idea of the growth or generation of a

solid by the flowing of a point into a line into a surface, and of a surface into a solid. Now the first, and simplest solid is the Tetrahedron, or Pyramid, which has four triangular faces. This is readily identified with the atom of fire and the principle of Limit, and Aristotle stated that Fire "is the only elements having a pyramidal form." Indeed, our word Pyramid means fire-shaped. He also stated that certain Pythagoreans held the doctrine that the soul is fire—or composed of atoms of fire—and, because of this, can penetrate anywhere, as the fire atom is the most piercing of all. Plato deals with this theory in his Dialogue entitled "Parmenides," if you wish to follow it further, but it is certainly true that, in the above mentioned Rig Veda, which is of much greater antiquity, the human soul is referred to as a spark of the Divine Fire; and its most revered hymn, the Gayatri, is a prayer for reunion therewith. No teaching of the Mysteries can point to anything further, or better, than such reunion; whatever the path by which it is accomplished.

MAIMONIDES

Editor's Note: Maimonides, or more correctly, Moses ben Maimon, was a physician-philosopher who lived in Spain in the twelfth century. When he fled thence to avoid persecution he finally settled in Cairo and founded a college in Alexandria, where he produced several books on Hebrew law and other teachings.

Although we do not know if the great mediæval Jewish theologian and philosopher Maimonides, was a Mason, a great deal of Masonic traditions are derived from that famous thinker. He says, in his book "Beth Habechirah": "It is a tradition received by all that the place where David built an altar on the threshing floor of Ornan was the place where Abraham built his, upon which he bound Isaac; where Noah built his when he went out of the ark; that in the same place was the altar upon which Cain and Abel offered; that Adam offered there when he was created, and he was created from thence." The same we have in our Masonic traditions.

We are also indebted to Maimonides for the hidden or esoteric knowledge in Freemasonry, which is forbidden to be written, and can only be communicated by oral intercourse of one Mason with another. Maimonides has described, according to the Rabbinical traditions the mode adopted by Moses to impress the principles of this oral law upon the people. As an example of perseverance in the acquirement of information, by oral instruction, it may be worthy of the consideration and imitation of all those Masons who wish to perfect themselves in the esoteric lessons of their institution. Maimonides assigns a similar reason for the unwritten preservation of the Oral Law, which we may adopt also for our hidden mysteries. "This," he says, "was the perfection of wisdom in our law, that by these means

those evils were avoided into which it fell in succeeding terms, namely, the variety and perplexity of sentiments and opinions, and the doubts which so commonly arise from written doctrines contained in books, besides the errors which are easily committed by writers and copyists, whence afterwards spring up controversies, schisms and confusion of parties."

Maimonides, in the conclusion of the passage which I have already quoted, makes a similar remark with respect to the Oral Law: "But if," says he, "so much care was exercised that the Oral Law should not be written in a book and laid open to persons lest peradventure it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thus thrown to swine? Wherefore," he adds, "they were entrusted to certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." And for this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person, except a man of prudence and wisdom. Thus, Maimonides teaches us in his theologic-philosophical book, "More Nevochim," that it is then for these excellent reasons—to avoid idle controversies and endless disputes—to preserve the secrets of our Order from decay, and by increasing the difficulties by which they are to be obtained, to diminish the probability of their being forgotten—and, finally, to secure them from the unallowed gaze of the profane that the oral instruction of Masonry was first instituted, and still continues to be religiously observed.

That mediæval philosopher, maybe Mason, showed to us that the secret doctrines are the precious jewels

of the Order, and memories of Masons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. And hence it is appropriately said in our ritual that "the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the depository of faithful breasts."

The custom of naked feet derives also from Maimonides. That great expounder of the Jewish law asserts that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet." So Maimonides teaches us a lesson of humility and reverence. Even the priests in the Temple worship, always officiated with feet uncovered, regardless that it was very injurious to their health.

The Masonic legend about the stone of foundation, so intimately connected with the history of Freemasonry; the stone of foundation, which was discovered in the time of Zerubbabel, the son of Shealtiel, the re-builder of the Temple, the restorer of Freemasonry in Jerusalem, and the founder of the Royal Arch Degree, is also of Maimonidic origin. Maimonides, in the third chapter of his treatise on the Temple, has the following passage: "There was a stone in the Holy of Holies, on

its west side, on which was placed the ark of the covenant, and before it the pot of manna and Aaron's rod. But when Solomon had built the Temple, and foresaw that it was, at some future time, to be destroyed, he constructed a deep and winding vault underground, for the purpose of concealing the ark wherein Joshua afterwards, as we learn in 2nd Chronicles 353, deposited it with the pot of manna, the rod of Aaron, and the oil of anointing." The same relation is made in the Talmud.

There is sufficient evidence among modern travellers that vaults were actually built beneath the foundations of the Temple of Solomon.

The Rabbis further inform us that at the destruction of the Temple the existence of this vault was accidentally secured from observation by the falling of the rubbish upon it, and that it was afterwards discovered by the workmen of Zerubbabel while clearing away the ruins, its presence being detected by the keystone in its arched roof.

Then, we must be indebted to Maimonides for the discovery of that vault, on which depends not only the existence of the Royal Arch Degree, but the most important mystery of Freemasonry.

A RESTFUL FELLOWSHIP

By MCILYAR H. LICHLITER, Grand Prior N. M. J.

It is time to say a word about the *restfulness* of the Scottish Rite. It is not usually listed among our assets, and we have never heard it mentioned in a Masonic address. We are confronted with "problems," faced with "challenges" and reminded of "duties." We are urged to "practice" or "apply" Masonry—impeccable advice but, as a rule, the orator never tells us what he means. All this has its place, but a halo is ready for the man who exhorts us to "enjoy" Masonry.

This idea occurred to us while reading an article in *Newsweek* by our favorite analyst, Dr. Raymond Moley, who is objective, good-humored, occasionally satirical, but never cynical. He reported an apparent return to the normal. Reformers like Wallace, Ickes and LaGuardia, he thinks, were not happy in public office, because they "sniffed a crisis every morning." Without any enthusiasm for the party in power, he frankly admits that life is a bit easier. "People are not being asked to meet impending doom."

ESCAPE!

That is the restful atmosphere inside a Scottish Rite Cathedral. Crisis sniffing and warnings of impending doom belong on the other side of the tyled door, except when a banquet speaker drops an oratorical atomic bomb. Even that happens after a good dinner!

We mingle with men we know and like—friends who understand us, and in whose presence we may be ourselves. Somehow personal antipathies are more mellow. The talk in the lobby and around the tables is not pro-

found. World problems are not definitely solved, but a lot of unsolicited advice is aimed at Washington! There is a lot of irrepressible gaiety and laughter, and a great deal of good-natured "kidding." To use the vernacular, if a man can't "take" it and also "dish it out," he should stay at home.

Escape? Of course it is! In a lighter vein, a Masonic Lodge may be defined as the last refuge of embattled masculinity! For a few hours there is a welcome release from Life which beats relentlessly on one—on the other side of the door. We are aware that the specialists in lifted eyebrows do not like that word "escape." It connotes horrible things like detective stories, friendly cocktails, or Jonah fleeing to Tarshish. We do not argue, but please send us the name and address of any man who never wants to escape from anything.

We mention no names, but there is an officer of the Supreme Council who, when he was a parish Minister, invariably lunched on Thursdays at the Masonic Club—and at the Roughneck Table—to help him through his weekly clinic in personal counseling which ran the gamut from insomnia and nervous headaches to divorce and threats of suicide. There is something to be said for the restfulness of the Scottish Rite. It is a neglected facet of our fellowship which needs a bit of polishing. Edgar A. Guest, 33°, the well-known poet, tells his experience in admirable verse.

THE THERAPY OF THE DEGREES

That is not all. There is a healing therapy in the de-

grees which we have seen scores of times but which are always new. Strange to say, we do not feel that we are being preached at or to! We face up to everyday human situations and the "philosophy" or "lesson" of the degree gives us a sense of direction and helps us to meet what may await us on the other side of the tyled door. It is a tonic for a fagged mind, a lift of the spirit, a new grip on courage. That is restfulness. Only God knows how much our 20° and 32° helped during the war.

In this Jurisdiction, the techniques of degree exemplification are in line with progressive educational methods. That is why we delete long lectures and trust to audio-visual education. Except in a few degrees, we appeal to the creative imagination. An old truth, costumed and dramatized, is more convincing than an exhortation.

BEHIND THE SCENES

Who pays for all this? Read all the names on the Reunion program. Scores of men must work hard that hundreds may enjoy—and be helped. Our competent secre-

taries also have little leisure. Do these men, to whom we owe so much, share in the restfulness of the Rite?

Paradoxically—Yes! After all, it is a change and an escape for them as for us. One evening we watched a Judge, a Superintendent of Schools, a Manufacturer's Agent, and a Minister of the Gospel—all bossed by a busy Physician—set the stage for the 21°. It was sheer drudgery—and they were having the time of their lives. Then they changed into costume and put on the degree!

That is typical! Try to get one of these behind-the-scenes men to quit! Or make a few radical changes in Reunion personnel, and see what happens. The joy of achievement is restfulness. A Commander-in-Chief who had to argue a case before the Supreme Court the next day, was heard to say at the close of a crowded Reunion schedule—"I was never so tired in all my life but—oh boy—I wish we could begin it all over again tomorrow." Q.E.D.

ECCLESIASTES

By RT. REV. R. J. RENNISON

The ancient book of Ecclesiastes is part of the wisdom literature of the Bible. Some people wonder how it even got into the sacred volume. The author is popularly regarded as the Omar Khayyam of the Old Testament, a man disillusioned by life, who had seen everything. But no one can call him dull.

The last chapter of his book is one of the jewel pieces of the English language. The exquisite poetry of the lines is so haunting that it almost seems like sacrilege to explain them. Were it not that many regard the passages as sheer melody, like the sound of silver bells, it would be better to leave them alone.

The poem begins with the words, "Remember now the Creator in the days of my youth." It tells us why we should make the morning of life the time for sowing. "Cast thy bread on the waters: for thou shalt find it after many days." Don't wait, for a storm is coming. The imagery of the picture portrays old age as a storm in the desert. It is an idyll of an Oriental village where after long sunshine the gathering clouds transform the scene.

First are mentioned the effects of old age on the mental powers. "Or ever the sun, or the light, or the moon, or the stars be darkened, and the clouds return after the rain."

The language is highly figurative, but by the sun appears to be meant the intellect or Spirit; the moon will denote the inferior power of the mind (what the Bible calls the Soul), while the stars may be the five senses which stand half way between mind and body—that is the mental powers are enfeebled by old age, the senses no longer responding quickly to stimulus, the memory losing its hold, and certainly the clouds will return after the rain. In childhood and youth after a rain of tears the sunshine returns, but it is not so in old age. At this period of life the rain drips on and on, like a bleak October day.

In the next verse we have the effects of old age on the body. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few."

In all languages the body has been compared to a house; but here the different members of the body are not compared to the different parts of the house, but to its different occupants. First the man and then the woman. The place of the men is to keep watch. The members employed are the legs and the arms. "The strong men shall bow themselves." These are the keepers, for in old age the limbs shake and shuffle and the arms grow shrunken and palsied.

Then the women of the house are mentioned. They are called the grinders. No commoner sight meets the observer in any Oriental interior than the women grinding the corn. Another characteristic of Oriental life is the women looking out of the windows. We remember the words of Shakespeare, "Sans teeth, sans everything." Age is certainly characterized by feebleness of vision, especially in the east, where ophtalmia is prevalent.

Thirdly, the effects of old age on the functions of the body are described. "The doors shut in the street." Impaired hearing: "One shall rise up at the voice of the bird"—experience tells us that it is a common thing as life goes on to have the blessing of sleep denied; it is only the boys and girls who can sleep for ten hours. "The daughters of music shall be brought low"—the music of the voice changes in later years.

Fourthly the effects of old age on the temper of the mind are described: "They shall be afraid of that which is high." When we are young we can climb mountains; when we are old the breath is scant, and we do not like to undertake the great enterprises that once we should have enjoyed. "Terror shall be in the way," old age sees all the lines in the path—youth sees not these; it

sees only the unattainable. Youth, unaware of the limitations, casts itself without hesitation into enterprises far beyond its power.

The almond tree shall blossom." The almond tree before it bears fruit, is one mass of pure white from top to bottom, and so with the white hair that follows the gold. "The grasshopper shall be a burden." The grasshopper is a proverbial image of what is light and trifling, and so mere trifles, the least exertion is a burden to old age.

"And desire shall fail." The original is the caper berry, which was used by the ancients as a relish to food. And there comes a time to life or the golden bowl be broken, or the time when all the natural desires and passions gradually cease and die.

At this point the poet takes a new start, in order that, having described the frailties of old age, he may characterize death itself, and the phrases in which it is done are incomparable in their beauty.

"Or ever the silver cord be loosed, the pitcher be broken at the fountain, or the wheel be broken at the cistern?"

There are two images that come before us here. In the temple in the midst of the city, there is the sacred



CONNECTICUT MASON IS 100
Washington D. Graves of Wolcott Lodge No. 60 at Stafford, Conn., celebrated his 100th birth anniversary on May 2, 1947, and on August 1st he will mark his 75th year in Masonry. He is believed to be the 12th oldest Mason in the country.

LEAVE ESTATES TO HOSPITAL
One time Oliver L. Barnett, 32°, Shriner, while walking along a street in McAlester, Okla., his home, remarked to his companion Shriner, William A. Lackey, "If all the money I've ever earned can cure one crippled child, then my time and effort and worry will have been worth while." Judge Lackey of the District Court of Oklahoma, where the late Mr. Barnett's estate was probated, was privileged recently to go to Shreveport to present a check for \$95,000 to the unit of the Shriners' Hospitals for Crippled Children. This sum from the Barnett estate is not all that was bequeathed to the hospital unit, but the balance of the estate (over \$100,000 in all) has not been turned over to the Shriners yet.

Another Oklahoman, A. R. Reeves, of McAlester, left \$9,500 to the same hospital. Both Shriners were members of Bedouin Temple at Muskogee.

GEORGE VI IN AFRICA

Due to limitations of time, His Majesty, George VI of England, on his recent tour in Africa was unable to plan very many Masonic contacts. However, one newspaper account is recorded in the *Masonic Journal of South Africa* that is of interest to Masons:

"The Queen asked me if I knew the head gardener her family had in our day," said Mr. Guild. "He was a foreman gardener when he left Scotland 30 years ago."

"Her Majesty knew all the old tenants, and what is more, all about them. It was pleasant, too, to talk of the late Earl, the Queen's father."

"When the King joined the party later, he said to Mr. Guild: 'I believe you and I are brother Masons,' to which Mr. Guild replied: 'Yes, but I am very much older than you, Sir.' His Majesty recalled that, as Duke of York, he was initiated [affiliated] into the Scottish Constitution of the Freemasons at Mr. Guild's mother Lodge—99, Glamis Lodge.

The Earl of Strathmore, a former Master of the Lodge, initiated Mr. Guild, and Mrs. Guild's brother succeeded the Earl as Master.

"Both Mr. and Mrs. Guild commented on the amazing memory of the Queen. 'She remembered all the old retainers and tenants at Glamis.'"

"The Royal Family are all so simple

lamp of solid gold, suspended by silver chains from the ceiling, while the light which the lamp keeps burning shines in the sanctuary. Night and day the lamp burns steadily on, and to this is compared the flame of vital force continuing to burn in the human organism. But as the storm blows in the door of the Temple the wind rushes under the roof and the silver chain snaps and the bowl is dashed on the marble pavement, and the light goes out. And so in death is the light of life put out.

The other image is equally fine. It is that of an eastern well, where the water is fetched up from below in a pitcher at the end of a rope, which is wound on a wheel. Thousands of times the pitcher has descended, but some day the pitcher will descend for the last time and the wheel will revolve no more, for it is broken. And how like to this is the action of the lungs and heart, going on for a lifetime with unfailing regularity; but at last the heart gives its final beat, the lungs expand for the last time, and all is over. "Then shall the dust return to God who gave it."

The body of a man, fair it is, is after all but a part of the clay of the world, and after its work is done, earth to earth, ashes to ashes, dust to dust. But the spirit of man goes to God which is its home.—*The Canadian Craftsman*.

That is the newspaper account. It is well known that the King has held numerous high Masonic offices. He was Provincial Grand Master of Middlesex when he was invited to accept the office of Grand Master Mason of Scotland, and his acceptance of that post necessitated his joining a Lodge under the Scottish Constitution, as mentioned above. He is Past Grand Master Mason now, of course, and also Past Grand Master of the United Grand Lodge of England. He became a member of the Scottish Rite in 1921 and received his 33rd Degree in 1932. Also, he is a Royal Arch Mason and a Mark Master Mason.

AMBASSADOR TO PHILIPPINES

The new Ambassador to the Philippines is Emmett O'Neil, former U. S. Representative from the Third Kentucky District, serving in the 74th to 79th Congresses. He succeeds Ambassador Paul V. McNutt, 32°, who is returning to the practice of law. The new Ambassador, also a lawyer, is a Mason and a Baptist. He served in the U. S. Army in World War I. He is a member of Falls City Lodge No. 376 at Louisville, Ky.

WIDENS SCOPE

The Masonic Widows and Orphans Home of Kentucky has amended its Charter so as to admit children of a living Master Mason who has lost his wife from whatever cause and who is unable financially to care for the children. The Mason must have been a member of a Kentucky Lodge for two years prior. If the father is able to make some payments for the upkeep of his children, he is to do so through his Lodge. This service is not regarded as charity but as merely the extending of Masonic relief to a Mason in distress.

The Home's junior high school may be extended to a full four-year course. Heretofore children had to leave the Home when they reached the age of 18 and find other place of residence or employment. If the Directors so advise, children up to 16 may be admitted and may complete the four-year course.

ON GENERAL PIKE

An illustrated article relative to the visit of Gen. Albert Pike to Victoria, British Columbia was carried in the June 7th magazine section of *The Vancouver Daily Province*. The article is by H. R. Harrison of Duncan, using the pen-name, Lionel Westover. He tells of the impression made by General Pike upon the wife of his host on one visit he made to

British Columbia to attend the Grand Lodge session. The octogenarian widow of a pioneer jurist recalls that the General was of "amazing bulk and appearance and made the desk and furniture look small . . . stood well over six feet . . . heavy beard and long hair that fell to his shoulders . . . Yet that was forgotten as I became engrossed in his very interesting conversation, his bright, kindly eyes lighting all he said in a rich southern voice of pleasing inflection." The rest of the article includes the biography of the Civil War General and Grand Commander of the Supreme Council, 33°, from 1858 to 1891.

IN LOUISIANA

The Grand Chapter of the Royal Arch Masons of Louisiana proposes to celebrate its 100th anniversary in 1948. No doubt much will be made of this occasion. A lapel button has been gotten out and is being sent by the Grand Secretary-Recorder, Lee W. Harris, to all Royal Arch Chapters of the state for distribution. The bright red button bears a circle inside of which is a triangle and inside of that is the emblem. Around the circle is printed *Louisiana 1848-1948*.

MASONIC HOME AIDED

The late Bernard J. Huenkeimer of Freeport, Ill., bequeathed to the Masonic Home at Sullivan \$25,000. There are no heirs to his estate. He was a member of Excelsior Lodge No. 97 in Freeport and resided there some years but more recently had made his home in California.

FAMILY OF PHYSICIANS

Oklahoma boasts of a very interesting family, Dr. John C. Hubbard, and his three sons, Dr. Ralph W. Hubbard, Dr. William E. Hubbard, and Dr. John R. Hubbard. All are members of the Scottish Rite Bodies at Guthrie, Okla., and the father is a 33rd Degree Mason. All are members of Siloam Lodge No. 279 at Oklahoma City, of which the father is Past Master, and all are members of India Temple of the Mystic Shrine in the same city and the father is Potentate. He is Deputy Master of the Grand Lodge of Oklahoma.

The father served in both World Wars and holds the rank of Lieutenant Colonel, Retired, as does also Dr. Ralph, who spent three years in Japanese prisons in the Philippines. Dr. William is a Major in the Reserve Corps and Doctor John R. is a Lieutenant Colonel in the Reserve Corps.

The four conduct their own clinic and Hospital in Oklahoma City.

LORD JUSTICE IN ENGLAND

Francis Raymond Evershed, an English Justice, has been appointed Lord Justice of Appeal. At the age of 44 he created a record as the youngest lawyer to be elevated to the High Court bench and is now at the age of 48 a Lord Justice.

He was initiated a Mason while a student at Oxford University in Apollo University Lodge No. 357 and became Master of Chancery Bar Lodge No. 2456 in 1939. Recently at a meeting of Jurist Lodge No. 6398, all the Founders of which belong to the Solicitors branch of the legal profession, Lord Justice Evershed was on the team of Consecrating Officers in the comparatively humble position of Inner Guard. He was appointed in 1945 to the past rank of Junior Grand Warden of the United Grand Lodge of England.

1900 CHICAGO CLASS MEETS

What is considered quite a record in fraternalism is displayed by the April Class of 1900 of the Scottish Rite Bodies of California, which class has met annually for 47 years. No other class in that valley can boast as much. At the 1947 meeting it was announced that of the 117 members of the class in 1900 there are 18 in good standing today and three of these are 33rd Degree Masons. Among deceased members there are 4 who were 33rds. Allan Jackson, a retired Vice President of Standard Oil of Indiana, was reelected President and Peter B. Brown was reelected Secretary and Treasurer. Eight of the class and their guests were present for the banquet.

FATHER AND SIX SONS RAISE GRANDSON

Early in 1947 the public hall at Scottsdale in Tasmania Australia, was the scene of an outstanding conferral of the Master Mason Degree. A few days after his diamond wedding anniversary A. W. Biggs and his six sons conferred the degree upon his grandson, the Rev. Harold G. Biggs. The Lodge was Dorset No. 17 under the Grand Lodge of Tasmania and the Past Grand Master H. Vernard Biggins and two Past Grand Masters were present.

The six sons in the degree team were the Rev. Alfred E., Oscar H., Fred N., Charles C., Leonard W., and R. A. Biggs. Also at the ceremony the Grand Master invested the grandfather with the rank of Past Grand Deacon in appreciation of his 38 years of devotion to the Craft. A. E. Osborne, Secretary of Lodge Dorset and Past Master, made all arrangements for this unusual meeting.

\$100,000 ESTATE TO

MASONIC HOME

An estimated \$100,000, the entire estate of Albert T. Bradley, Wichita, Kans., real estate man, was willed to be shared equally by the Kansas Masonic Home at Wichita and the Crippled Children's Fund of Wichita Consistory of the Scottish Rite and Midian Temple of the Mystic Shrine. His personal jewelry was left to Wichita Lodge No. 99.

JOHN PAUL JONES

The 200th anniversary of the birth of John Paul Jones, great naval hero, was July 6, 1947. He was born with name of John Paul, in Scotland and it has been somewhat of a mystery why he assumed the name Jones. The most satisfactory explanation to many is that he did it out of respect for the affection for a Jones family in North Carolina who had been very kind to him.

He was made a Mason on November 27, 1770, at Kirkcudbright, Scotland, before he added the name of Jones. His original application to become a Mason is preserved in St. Mary's Isle, Scotland. It reads:

"To the Worshipful, the Master, Wardens and Permanent Brethren of the free and accepted Masons of the Lodge of St. Bernard held at Kirkcudbright.

"The petition of John Paul, Commander of the John of Kirkendal, Humbly Sheweth

"That your Petitioner, for a considerable time past, haith entertained a strong and sincere Regard for your most noble, Honourable, and Ancient Society of Free and accepted Masons, But Hitherto not meeting with reasonable opportunity do most Humbly crave the benefit of Receiving and Admitting me into your fraternity as an Entered apprentice, promising (assuring and engaidging to you that I shall on all Rules and Orders of your Lodge be most obsequient and observant.

"That I shall in all things Deport, behave and act answerable to the Laws and Instructions of the Lodge, and in everything to which I may be made lyable, promising faithful obedience.

"The compliance of your Right Worshipful Wardens and rest of the Brethren will singularly oblige and very much Honor, Right Worshipful, your most Humble Petitioner and most Humble servant."

"John Paul."

"I do attest the Petitioner to be a good man and a person whom I have

no doubt will in due time become a worthy Brother."

"James Smith."

There is ample evidence that John Paul Jones kept his Masonic vows. He kept close to the Fraternity, as is known from his frequent contacts with Masonic Lodges in France, the United States and it is said, in Russia.

CIRCUS PUBLICITY MAN DIES

Frank Bernard Head, 32, a Shriner, who for 25 years was publicity man for the Ringling Brothers and Barnum & Bailey Circus, died on June 30, 1947, in New York City, at the age of 54. He was born in Galesburg, Ill., and his home was in Hot Springs Ark., where he was a member of Hot Springs Lodge No. 62 and the Scottish Rite Bodies. He was fond of children and last year when a considerable portion of the Circus was put on in Times Hall, New York City, for 500 children, he was master of ceremonies.

LEGISLATIVE DEGREE TEAM

Legislative Night was held at a joint communication of Blazing Star Lodge No. 11 and Eureka Lodge No. 70 of Concord, N. H., in May and the Master Mason Degree was conferred by a cast composed of members of the State Legislature and the Governor's Council.

Acting as Master at the meeting was J. Walker Wiggin of Manchester, Speaker of the House, and he was assisted by Gov. Charles M. Dale, 33°, of Portsmouth, and Charles H. Barnard, 32°, Manchester, President of the Senate. There were 419 members in the Legislature and it is said to be the third largest legislative Body in the world. Of these, 121 are Masons. In the Senate alone there are 12 Masons, which is exactly 50 per cent. And seven of these are 32nd Degree Masons.

GRAND SECRETARY RETIRES

The largest Grand Lodge of the United States is that of New York, with membership far exceeding that of any other Grand Lodge in this country. At the recent annual communication Charles H. Johnson, 33°, Past Grand Master and Active Member of the Northern Supreme Council, 33°, retired from the office of Grand Secretary of the Grand Lodge and was made Grand Secretary Emeritus. George R. Irving was elected Grand Secretary for the great Jurisdiction.

The degree was conferred upon Henry Ashton Brosnahan, Sr., Henry Ashton Brosnahan, Jr., and Henry Ashton Brosnahan III. There is another Henry Ashton Brosnahan in the family, namely, Henry Ashton Brosnahan, IV, but, as he is only about two years old, it will be some time before he can apply for the degree.

FAMILY OF KNIGHTS TEMPLAR

At Helena, Ark., a father and his four sons recently received their Knights Tem-

July, 1947

July, 1947

NOT SECRET

"The secrets of Freemasonry are safely lodged in the repository of faithful hearts."

Some members consider certain matters as "secrets" which are not so in fact, even though they are not the subject of common talk or vain boast. It is no secret" that Freemasonry teaches and inculcates, those principles of law, order, morals, citizenship, fear and love of God, which make for the highest type of manhood.

It is "no secret" that Freemasonry demands of a member the practice of all commendable virtues, exhorts them to uphold the dignity and high importance of the Craft and charges them by virtuous, amiable and discreet conduct to prove to the world the happy and beneficial effects of the Institution.

By the strict observance of all their obligations, Freemasons will preserve pure the reputation of the Fraternity pure and unsullied.—*The Free Mason*, London, England.

All Sorts

JUST OUT

Paddy quarrelled with his wife and walked out of the house. He did not return for 12 years, and when he did so, walked in quite calmly as though nothing unusual had happened.

"And where might you have been?" his wife asked.

"Out!" came the reply.

WHY WORRY?

The young wife was feeling and looking gloomy.



"What's the trouble, dear?" her friend, a wife of 10 years' standing, inquired.

"O, my husband has been out all the evening and I haven't the faintest idea where he is."

"O, you shouldn't worry about that," her friend replied breezily. "You'd probably be twice as miserable if you did know!"

THE HORSE FROWNED

Asked if a year at college had made any difference in his eldest son, a deep South farmer reflected: "Well, he's still a good hand with the plow, but I notice his language has changed some. It used to be 'Whoa, Becky! Haw! and Git up!' Now when he comes to the end of the row he says, 'Halt, Rebecca! Pivot and Proceed!'"

ANYTHING GOES

A third grade teacher received this note:

"Dear teacher,

Richard felt slightly indisposed in

the general vicinity of his excavations in which his tonsils reposited, due no doubt to something or other.

His old Man"

JOB ANALYSIS

Three youngsters were in a bragging mood.

The first said: "My daddy is a poet. He writes a few words on paper and gets fifty dollars."

The second said: "My daddy is a song writer. He makes a few black spots on paper and gets a hundred dollars."

The third said: "My daddy is a minister. He just stands up and talks and when he gets through it takes six men to collect all the money."

MERE INTEREST

Teacher: "Now, Joany, what is one-fifth of three-sixteenths?"

Joany: "I don't know exactly, but it isn't enough to worry about."

What the Seal doesn't show

Of all infectious germs, the tuberculosis germ kills as many people as all others combined. Yet, the tuberculosis death rate has been cut 80 per cent since 1904.

Your Christmas Seal Sale money has helped because it provides X-ray units, mass examinations, laboratory re-

search, patient rehabilitation and public education. So please, remember to use Christmas Seals on all letters, cards and packages.

Send in your contribution today to your Tuberculosis Association.

Buy Christmas Seals

Because of the importance of the above message, this space has been contributed by

(YOUR NAME HERE)

A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the **MASONIC CRAFTSMAN** it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the **CRAFTSMAN** may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.